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occupations of children. Mr. Lee¹¹ has illustrated the indirect methods of philanthropy which are so much more effective than those of direct relief-giving. He has himself been active in such enterprises in Boston, and has made himself acquainted with the methods successfully employed in other cities. Many of these activities are such as may well be taken up by those who desire to give useful expression to their Christian benevolence and yet wish to do something better than scatter pennies among the poor. The topics briefly, but very suggestively, treated are: savings and loans, health and building laws, model tenements, vacation schools, playgrounds for children, baths and gymnasiums, playgrounds for boys, outings, clubs, industrial training and preventive agencies for adults.

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RECENT LITERATURE ON ISLAM.

WHILE any good addition to our literature of Islam is always welcome, Professor MacDonald's excellent book¹ will be sure of an unusually cordial reception from all those who are interested in the study of Moslem institutions. For, as the author well says in his preface:

In English or German or French there is no book to which a teacher may send his pupils for brief guidance on the development of these institutions; on the development of law there are only scattered and fragmentary papers, and on the development of theology there is practically nothing.

The author is careful to point out the unity of church and state in Islam, but is compelled by the necessities of the case to divide his work into three parts, treating, respectively, of the development of the state, the development of legal ideas and schools, and the development of theology. Of these the last part is much the longest, embracing roughly two-thirds of the body of the book. There are three appendices. Appendix I consists of "Illustrative Documents Translated from the Arabic;" Appendix II is devoted to a selected bibliography; while Appendix III consists of a chronological table covering events from 11 to 1275 A. H. An index of names and Arabic words fills the last fourteen pages of the volume. It is manifestly impossible, in a

¹¹ *Constructive and Preventive Philanthropy*. By JOSEPH LEE. With an Introduction by JACOB A. RIIS. New York: Macmillan, 1902. 242 pages.

¹ *Development of Muslim Theology, Jurisprudence, and Constitutional Theory*. [The Semitic Series.] By DUNCAN B. MACDONALD. New York: Scribner, 1903. xii + 386 pages. \$1.25.

limited space, adequately to review a book covering such a wide field and dealing with so many intricate questions. Special attention, however, may be called to the chapter on Al-Ghazzali, of whom the author well says that he was "the greatest, certainly the most sympathetic, figure in the history of Islam, and the only teacher of the after-generations ever put by a Muslim on a level with the four great Imams." Chapter 2 of Part I, giving a sketch of the origin of the Fatimids, the Druses, the Assassins, etc., is extremely interesting. In discussing the claims of the Ottoman sultan to be the caliph, pan-Islamism and the Brotherhood of As-Sanusi, the author touches on problems the interest and importance of which are manifest. To any who might be inclined to underestimate the vitality of Islam the reviewer would commend a careful consideration of the author's words on p. 6:

If, as some say, the faith of Muhammad is a *cul-de-sac*, it is certainly a very long one; off it many courts and doors open; down it many peoples are still wandering. It is a faith, too, which brings us into touching distance with the great controversies of our own day. We see in it, as in a somewhat distorted mirror, the history of our own past. But we do not yet see its end, even as the end of Christianity is not yet in sight. It is for the student, then, to remember that Islam is a present reality and the Muslim faith a living organism, a knowledge of whose laws may be of life or death for us who are in another camp. For there can be little doubt that the three antagonistic and militant civilizations of the world are those of Christendom, Islam, and China. When these are unified, or come to a mutual understanding, then, and only then, will the cause of civilization be secure.

The documents translated from the Arabic are really illustrative and constitute a valuable feature of the book. The selected bibliography, with such comments as the author has chosen to give, will prove very useful indeed. Professor MacDonald has done well to call attention to the fact (p. 6) "that no work can be done in this field without a reading knowledge of French and German, and no satisfactory work without some knowledge of Arabic." Professor MacDonald has written an excellent book, and one which may be most cordially recommended to any who are interested in the subjects of which it treats.

In his *Gazali*² Baron Carra de Vaux has given us a companion volume to his *Avicenne* published two years earlier; in fact, the index published with the present volume covers both works. Some idea of the author's treatment of his subject may be gathered from the titles of

² *Gazali*. Par CARRA DE VAUX. Paris: Alcan, 1902. viii + 322 pages. Fr. 2.

the chapters which are, respectively, as follows: "Theology before Gazali;" "Gazali—His Life and His Bibliography;" "His Struggle against the Philosophers;" "Gazali's Theology;" "Theology after Gazali;" "Ethics;" "Mysticism before Gazali;" "Gazali's Mysticism;" "Arab Mystics subsequent to Gazali;" "On the Persian Mystic Poets." Special attention may be called to what the author has to say on the influence of Christianity on mysticism in Islam. The author's treatment of his subject is impartial, his style is clear, and he has produced an interesting and valuable book.

Dr. Hirschfeld's studies in the Qoran³ appear as Vol. III of the Royal Asiatic Society's *Asiatic Monographs*, having been reprinted from the *Indian Antiquary*. In the discussion of the topics which this volume treats there is room, as every student is aware, for considerable difference of opinion. Therefore we are not surprised, for example, to find the author disagreeing (p. 32) with both Geiger and Wellhausen in his estimate of the influence on Islam exercised by Judaism and Christianity, respectively. Again, some of the author's etymologies will not meet with universal acceptance. But the book is written with fair-mindedness and great learning, and, whether the student agrees or disagrees with the author in some matters of detail, he will find his discussions to be stimulating and helpful. The reviewer would like to call special attention to the chapter entitled "The Parable in the Qoran," with the Appendix, "The Mathal in Tradition."

In Part V⁴ of his series of pamphlets entitled *Der Islamische Orient* Dr. Hartmann presents an outline of an East Turkish book which gives the popular version of the story of the life and death of a dervish of Turkestan. The student, not only of Islam, but of oriental religious ideas in general, will find this outline, with Dr. Hartmann's introduction and notes, most interesting, for it affords a vivid glimpse into a world of ideas absolutely different from that to which we are accustomed.

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³*New Researches into the Composition and Exegesis of the Qoran.* By HARTWIG HIRSCHFELD. London: Royal Asiatic Society, 1902. ii+155 pages.

⁴*Meireb der weise Narr und fromme Ketzer: Ein zentralasiatisches Volksbuch.* Von MARTIN HARTMANN. Berlin: Peiser, 1902. Pages (of the series) 147-93, inclusive.